A U M

The silver thread that runs through all men's lives is the mysterious power of meditation. —TIBETAN VERSE.

THEOSOPHY

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THE PURSUIT OF SELF-KNOWLEDGE

SELF-KNOWLEDGE in itself is neither a pursuit nor a possession, but the realization, partial or complete, of the own nature of Life. It is direct perception, first of one's own being, and finally of all beings—is in truth and in fact the very essence of being itself, or *be-ness,* as expressed in the term coined by H. P. Blavatsky to relieve the lack in our language of a word to include both of the endless "pairs of opposites" which compose human consciousness and comprise human experiences.

Whatever our conception of self may be, and whatever the nature or extent of our experiences, neither is permanently held. Life, and the elements in life as we use and are used by them, are the same to the child as to the adult, to the least of beings as to the greatest, to inorganic and intangible nature as to the organic and the concrete. Moreover, whatever our idea or experience of self or of nature, there is always in the background of our consciousness the unformulated recognition of its opposite. The concrete image dismissed, the abstract reservoir of nature and of experience at once presents, not a void, but a fresh object of perception, a changed conception of nature and of self.

Unity of self and of nature are ever-present, ever-unchanging in all things however diverse or opposed these may and do appear. The self which perceives and acts and experiences the results of both remains actually one and unchanging in the midst of all diversity and changes. This is true both within the range of our knowledge and of our memory. Self is dependent on memory and knowledge for its definitions of experience, which in turn proceeds from action of some kind. Action, experience, memory, and knowledge

are all convertible terms, transformable terms, which have no meaning, no validity, no existence of their own apart from self. They begin in self; they exist in self; they return into self; they are hence but expressions of self, creations and creatures of self which image objectively or subjectively a portion or phase of self, which is no image but the reality within and without all images.

When the whole life manifested in change is seen to be but the image or the shadow of life unchanging, a new sense of self and of nature is awakened in the man—a Spiritual, not a physical or mental sense. This is the beginning of Self-knowledge; but it is only the beginning. Before it can become a realization, that sense has to be exercised *in actu* if it is to be converted into Spiritual experience, experience transformed into memory, memory unified in terms of Spiritual knowledge. How is all this to be achieved?

Assuredly, if such realization were possible from the points of view we name respectively religion, science, philosophy, as presently and hitherto pursued by men, then Theosophy and Occultism would merely be other names for what we already know and enjoy, or else superfluous and worthless. But every man already knows, each for himself, that life is filled with mysteries and unsolved problems. If these problems cannot be solved, if these mysteries cannot be resolved, then our philosophy, our science, our religion, are themselves superfluous and worthless. Yet not only do we know that the three comprise the sum-totals of our experience and assimilation, but all men are witness to the presence and activity of some element or principle in their being which continually urges and impels them to attempt the apparently impossible. Whatever the nature of this part of our being, it self-evidently involves a flat contradiction to all that we now know or remember. How is this paradox in nature and in self, to be reconciled? The very existence of the Unknown in the midst of the known, of the Unremembered in the midst of our memories, and our consciousness of them, demonstrates both the reality and the potency of that portion of nature and of self which lie beyond and within our human consciousness, which we assume to be the whole.

Which we *assume* to be the whole, while at the same time recognizing and admitting that it is pure assumption, and a false assumption at that. Whether we call it deduction or induction, belief or opinion, or by any other name, the fact remains the same: we *act,* not merely on what we know and remember, but in a controlling and directive sense our actions are based on an assumption which, by some sixth sense, we are all the time infallibly conscious is false.

With both truth and falsehood as the dual basis of our conduct, it is inevitable that that conduct should yield us dual results—the ever-recurring "pairs of opposites" which comprise our experience and our human being.

The fundamental assumptions which in reality constitute our religion, science, and philosophy, are, then, quite distinct from the facts of experience on which they are claimed to be based, even as they are distinct from the power in us which sees and knows that they do not solve the problems of life or self. The moment our religion, our science, our philosophy, is faced with its own facts, it cannot reconcile its assumptions with them. Those who believe that their respective revelation, or theory, or system of thought, is the "last word" on any subject, are simply not worth consideration or discussion. If they cannot see the visibly changing, how could they be expected to look behind the visible into the invisible and unchanging? No lens can assist total blindness; no tones can reach the deaf; no force can open a closed mind; no miracle raise the dead. Only from the view-point provided by Theosophy and Occultism can those be understood whose understanding of self and of nature is but a spark. The doctrines of Karma and Reincarnation provide hope for them as for all that live in all the kingdoms of great Nature. That theirs is a hope deferred calls neither for vain regret, nor vain exertions in dealing with them on any other basis than the facts permit.

The facts dealt with by Theosophy are the same as those common to all systems. It could not be otherwise, seeing that they are common to all experience. But when we come to the fundamental assumptions of the Wisdom-Religion, they are found to be submitted neither as a revelation, an evolution, nor as a speculative philosophy. They are claimed to be a transmission of what has been known and verified by succeeding generations of students of nature throughout interminable ages. Just as the common facts of life are either known to all men or can be verified by any man, so with the fundamental axioms, definitions, postulates, and propositions of the Wisdom-Religion which have at different epochs been put afloat or recorded among mankind; they are offered as a theory of life which can be investigated and verified by each man for himself. As contrasted with any and all prevailing systems, Theosophy is their polar opposite, and represents as great an antithesis to them as could possibly be imagined. Its teachings are declared to be the embodiment of Soul-knowledge and Soul-memory, immutable as Life itself.

Necessarily, Theosophy must remain nothing more than assumption, a mere theory which can be accepted or rejected in whole or in part by the individual man, unless and until its teachings are tested out by him in the actual living conditions of every day existence. Most men are satisfied merely with belief in one or another alleged explanation of the mysteries of life. They disbelieve in Theosophy simply because they already have a belief of their own which satisfies them for the time being—a belief inherited, acquired, adopted, or into which they have been educated. Having no actual foundation in knowledge or experience, their faith, whatever it is, is subject to attrition, and they pass from one belief to another, no wiser than before. In this way many come to believe in Theosophy and, while they are infinitely more fortunate than their fellows if their belief should actually rest on the eternal verities themselves, its value to them is wholly negative. Nevertheless, it is a step, if but a single step, in the right direction, for no man does actually stand still in any sense, and the current of thought into which they have entered must at last bear them into deeper waters where they must learn to swim for themselves. Every Theosophist is thus a theoretical Occultist, as every Occultist is a practical Theosophist. The two terms, Theosophy and Occultism, do not represent a difference except in the sense of degree, the distinction between the seed and the tree.The genuine Occultist is the normal evolution of the human being into the full-grown Tree of Life everlasting through the pursuit of Self-knowledge.

The seed of the Tree of Life is in every man, as it is in every other form in nature. Man *is* man on earth because in him this germinal essence, like the seed of the lotus, contains within itself already fully formed the prototype of all the past, the antitype of all the future—Soul-memory and Soul-knowledge. But it can never come to actual birth except through Union—the union of all the elements of his being with all the Elements in nature. Self-knowledge, by its very nature, must be self-induced and self-devised.

THE SECRET DOCTRINE

"WHEN all the knots that are hid in the heart are let loose, then the mortal becomes the Immortal." This is the great secret and in it is contained that mystery of the Self which constitutes the *Upanishad*—the *Secret Doctrine* of every great Teacher, of every great Teaching.

He who hopes to penetrate that mystery by personal devotion to any Teacher; he who strives to unravel that secret by mental devotion to any Teaching—are both alike deceived. The one reaps a religion, the other harvests a philosophy, but heart and head remain in opposition.

He who thinks to solve the great problem by sacrifice of the body and its functions; he who would reach the other shore by calculated service, and so work his passage by labor, by gift, or by purchase—are all alike deceived. They do but reap what they sow.

He who would find the SELF of all that is, must find that Self first in his own heart, and then in the hearts of all that live. Verily must he surrender self to Self, and Self to ALL-SELF—not in defeat but in triumph; not in fear but in love; not from necessity but from choice; not in the hope of reward but in the fulfilment of his dream; not as one gives up all that is dear to him, but as one who has found the dearest of all on earth; not as one who has lost himself, but as one who has found his own true Self.

How shall one achieve this miracle in a universe of law?

Let him consider his own powers and possessions. Which should come first, body, mind, or heart? Can either exist apart from the others? In which does he live, move, and have his Being? Is Nature's order and precedence his own? Is he at peace within himself, at peace with nature, in equilibrium as nature's poise amidst all the onset and the din of mortal combat? If not, why not? In the answer to these questions lies the Truth about the hidden Way. The answer is to be sought where the question is asked—in the fiery depths of one's inmost Being. Let the mortal commune with the Immortal in himself, and he will soon learn to commune with the Immortal in all Nature.

Then he can see the Teacher and not the man; then he can hear the Teaching and not the scripture; then he can feel the heart-throb of Great Nature, breathe in the Greath Breath, become what he is —the Immortal in the midst of the mortal, once more the free and happy God, enthroned within the sanctuary of the all-permeant SELF.

THE MYSTERY OF EVOLUTION

AMONG the problems which most puzzle students of Theosophy are those relating to the mysterious processes of evolution. All we can possibly know of Life is through its manifestations, its movement. This movement constitutes the evolutionary aspect of the One Reality which in *Itself* is not subject to evolution. Here many a student meets with his initial difficulty. How are we to reconcile the idea of absoluteness and immutability with the idea of a moving, evolving progressive order of Life? Unless we can synthesize this apparent dualism, evolution as expounded by the archaic Sages must remain a hopeless riddle.

That such synthesis is no easy accomplishment can be seen from the nature of the inquiries made, not only by newcomers, but also by older students. These inquiries are similar to those asked of Krishna by Arjuna, around the problem of action and non-action, and are really repetitions of the same fundamental difficulty. At the basis of all the problems, ethical and philosophical, which have confronted students of Theosophy down the ages, has been this very struggle to reconcile immutability with evolution, or as stated in practical terms in the *Bhagavad-Gita,* action with non-action. If aspiring students of Masters' Wisdom struggle with the "pairs of opposites," then it is hardly surprising that the world at large is constantly struggling with this dilemma. The admonition is, to rise above the "pairs of opposites"; in other words, to overcome the *maya* of dualism. We cannot free ourselves from the influence of the "pairs of opposites" in a practical devotional sense, as outlined in the *Bhagavad-Gita* and *The Voice of the Silence,* unless we first see and acknowledge the *philosophical inevitability of Unity*—unless we succeed to an ever-increasing degree, in realizing the changeless SELF in the panorama of ever-moving life.

In the *Bhagavad-Gita* Krishna calls attention to other systems, not so much by name as by their characteristic marks. In this is recognized the fact that all false and partial systems, no matter how much they may appear to differ among themselves, are based on the same fundamental error—the failure squarely to recognize the Unitary Basis of Life, an error which gives rise to the fundamental vice of so-called civilization—separateness and selfishness. In *The Voice of the Silence,* separateness is called the "Great Heresy," the only "heresy" recognized by the Custodians of the Wisdom-Religion. The eradication of this fundamental error does not lie primarily in any ratiocinative process; it lies in the practice of the Vir-

tue of which the vice just mentioned is the shadow. This Virtue is Selflessness and Compassion. Only through such practice is the synthesizing faculty within aroused to function; only then the abstruse metaphysics of the *Secret Doctrine* begin to mean something.

In the Fifteenth Discourse of the *Bhagavad-Gita* which is entitled, "Devotion through Knowledge of the Supreme Spirit," Krishna declares:

> "There are two kinds of beings in the world, the one divisible, the other indivisible; the divisible is all things and the creatures, the indivisible is called Kûtastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit—Paramâtma—which permeates and sustains the three worlds. As I am above the divisible and also superior to the indivisible, therefore both in the world and in the *Vedas* am I known as the Supreme Spirit. He who being not deluded knoweth me thus as the Supreme Spirit, knoweth all things and worships me under every form and condition."

In the *Notes* on this passage, Mr. Crosbie states in reference to *Kutastha:* "In every composite form—and all forms are that—there is a synthetic consciousness which has evolved and sustains that form. In Man, *Kutastha* would seem to indicate the Divine Ego, whose divinity and spiritual nature remain as such through all forms and changes." If *Kutastha,* the indivisible being, can be taken as the Divine Ego in Man, or the Immortal Individuality, then may we not also designate the "divisible being" as the ephemeral *personality* in Man? The personality is a "creature," whose life is dependent on the Individuality of Spirit, and on the vehicles making up the lower quaternary of Matter. These vehicles are composed of countless creatures or hierarchies of "lives." Without the light of the Divine Ego the "personality" is a *Kamarupa.*

The inability to synthesize is due to the employment of the intellectual instruments of the personality (the five senses and the brain-mind) in an endeavor to understand the hidden things of the Spirit. These instruments of the personality have their legitimate and appropriate sphere—physical, objective Nature. The purely personal mind is separative and analytic in character and shines where analysis and particularization are useful as in the objective experimentations of science, but it takes the "indivisible being," the Divine Ego to make an Organized Whole of "all things and the creatures." Attempts to unveil the mysteries of Nature by means of the personal intellect have resulted in those confused and ever-shifting conclusions to be found in the dogmas of "official" science and "official"

theology. The intellect is strained to the breaking-point and finding itself against a stone wall retreats to the convenient negations of materialism. There is no consubstantiality between the intellect of matter and the Reason of Spirit. One must transcend the natural limitations of the personal intellect before any headway can be made towards the formation and understanding of Synthetic Philosophy. Transcending the personal intellect does not mean straining it in the hope of breaking its bounds, but rather restraining it, through the total abandonment of the *personal idea.* This means the absolute surrender of every thought and attitude which might color our search for the truth. How difficult such surrender is, Krishna himself declares in the Seventh Discourse: "Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am." Perhaps, if we could delve into the past of some of our ardent materialists—that past spanning the gulfs between forgotten lives —we should find that our materialist was once a champion of the supremacy of the spiritual side of Life. The loss of his inner conviction may have been due to a personal disappointment of some kind which pride, the last citadel of the personality, prevented him from surmounting.

In the Third of the Fundamental Propositions of the *Secret Doctrine,* the one relating to evolution, occurs in parenthesis a significant phrase, "checked by its Karma." This checking occurs in the second stage of the obligatory pilgrimage for every Soul. This is the man-stage when self-induced and self-devised efforts take the place of "natural impulse." In the course of our long human evolution—at least eighteen million years *in this manvantara*— this checking has undoubtedly taken place for all of us over and over again, for it is no easy matter to overcome and rise above the purely human and personal aspect of evolution. There are two attitudes which may be assumed towards the obstructions of Karma: one, the recognition of its justice even when applied to ourselves; the other, rebellion against its justice, especially as applied to ourselves. The latter attitude betokens a blind spot in the spiritual vision and, unless cured, may result not merely in being checked, but *checkmated.*

The nature of *Manas* becomes dual as soon as it is attached to a body. The Thinker is now capable of looking outward upon the world of matter and inward upon the world of Spirit. Although there may be these two modes of perception, there is only One Perceiver. When this fact is forgotten, the Perceiver becomes lost in his perceptions. He can only extricate himself by realizing the

relationship of his outward sight upon the objective universe to his inner subjective vision, and of both to Himself—the Ego. The outer sight must be checked, guided, and evaluated by the inner vision and both resolved and synthesized by Atman—the ONE SELF. Paramatma, the Supreme Spirit of the quoted passage from the fifteenth chapter of the *Bhagavad-Gita* is this ONE SELF. It is the same as *Alaya,* the Universal Soul. In the *Secret Doctrine,* volume I, page 49, it is stated: "In the Yogachara system of the contemplative Mahayana school, Alaya is both the Universal Soul (Anima Mundi) and the Self of a progressed adept." It is Krishna in his highest aspect—Masters as a Unified Divine Brotherhood, the ruling consciousness of their world. It is only when the "indivisible being," *Kutastha,* The Divine Ego, unites itself with this ruling macrocosmic consciousness that it knows itself to be *that Supreme Self.* This mystic transformation of the Unit into the Whole is symbolized by the squaring of the circle or the perfect alignment of manifested life—the square—with the Noumenal Reality, the circle. *The Secret Doctrine* refers to this mystery in the Second Volume, Pages 449 and 450:

> One feels a serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each western nation even one solitary *uninitiated* scholar or philosopher capable of fully comprehending the spirit of archaic philosophy. Nor can one be expected to do so, before the real meaning of these terms, the *Alpha* and the *Omega* of Eastern esotericism, the words *Sat* and *Asat,*—so freely used in the Rig-Veda, and elsewhere—is thoroughly assimilated. Without this key to the Aryan Wisdom, the Cosmogony of the Rishis and the Arhats is in danger of remaining a dead letter to the average Orientalist. *Asat* is not merely the negation of *Sat,* nor is it the "not yet existing"; for *Sat* is in itself neither the "existent," nor "being." SAT is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting. *Sat* is born from *Asat,* and ASAT is begotten by *Sat:* the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of Paranirvana.

It is not within the capacity of mere students to grasp entirely so abstruse a passage, which deals with the mystery introducing this theme: *Sat* and *Asat;* Immutability, and moving, changing, evolving Life. If *Sat* is born from *Asat* it is because the realiza-

tion of Oneness is only attained or "is born" through repeated pilgrimages through matter. If ASAT is begotten by Sat, it is because the *retention* of the realization of Oneness is dependent upon an unbroken series of applications. The Master (Soul) must exercise his powers in service if he would keep them. Such is the Law of Life Immortal.

WHAT BEGAN EVOLUTION?

Question: What was it that began evolution?

Answer: The course of Being is an *ever*-becoming. Ever-becoming is endless, therefore beginningless. This solar system and its planets of course had a beginning and will have an ending, but every manifestation is but a further becoming of that which had been. Periods of Manifestation and Non-Manifestation succeed each other in Infinite Space, to which neither beginning nor ending can be applied (see the Second Fundamental Proposition of the *Secret Doctrine*). The ancient way of stating any beginning is "The Desire first arose in It": IT referring to *Spirit,* which is the cause and sustainer of all that was, is, or shall be. There is a beginning to the first glimmerings of external consciousness, which ever tends to widen in its range of perception and manifestation until it encompasses and becomes at one with All; Potential Spirit having become Potent Intelligence. The ending of the process results in a new beginning based upon the totality of intelligence attained. Whatever begins in time ends in time. Time is due to perceptions of Consciousness; as the *Secret Doctrine* says, "Time is an illusion produced by the procession of events before our consciousness"; beginnings and endings pertain to that "illusion," and not to the beginningless and endless Spirit which is the Perceiver. As the *Gita* says, "The Spirit in the body is called Maheswara, the great Lord, the Spectator, the admonisher, the sustainer, the enjoyer, and also the Paramatma, the highest soul"; itself without beginning or ending, it makes beginnings and endings in manifestations, which as manifestations are beginningless and endless in their turn.—*R. C.*

THE THING TO BE REALIZED

THE great difficulty confronting the man who has resolved to fight out the battle between the Self of Spirit and the self of matter lies in the deep-rooted tendency of the human being as presently constituted—to dwell upon the dark side of nature, his nature in particular, rather than upon the bright side; to fix his attention upon all those "undesirables" of the lower nature which he has set out to conquer.

Each man is essentially a Thinker, and whatever each one of us possesses, whatever we are in any direction and department of our nature, is the result of our thinking. Thought being the real plane of action, every being represents the manifestation of a particular mode of thinking. Every thought we ever had or now have is built into and becomes an integral part of the very fabric of our being. Sooner or later it is brought into objective existence on some plane or other of our nature, manifesting as a tendency, a quality, a characteristic—good, bad or indifferent—and remaining in existence just as long as we give it sustenance by our thinking.

It is the thinker in us which is the creator of all that we are; it is the thinker in us which is the preserver of all that we have; it is the thinker in us which alone can destroy whatever we have come to recognize as undesirable. Yet, paradoxical as it may seem, this destroying consists in rebuilding. It can never be achieved by dwelling upon the undesirable for the simple reason that our thoughts lend power to whatever they are directed to. If we constantly think of how to eliminate our defects, of how to overcome our evil tendencies, of how to kill our vices, we thereby strengthen those very defects, tendencies and vices which we are trying to eradicate. The man who keeps thinking of his sickness will never get well; the man who broods over his weakness will never get strong.

"Realization comes by dwelling upon the thing to be realized," not upon that which is to be eliminated. Attachment is through the mind alone, and likewise release is through thought alone. We remain attached to whatever we fix our mind on; how then can we get rid of anything as long as we dwell upon it? What we need to do is to change our attitude of mind—in other words to cease dwelling upon the dark side of our nature, which is a negative attitude, and to assume a positive attitude—to think of the best, the noblest, the highest we are at any time capable of. This is to

assume the position of the Higher Self, and to hold it in unbroken continuity is to win the battle.

Instead of eliminating our defects, let us strengthen our virtues. Instead of trying to overcome our weaknesses, let us increase our strength. Instead of avoiding wrong thoughts and actions, let us think constructive thoughts and perform right actions. Instead of trying not to do this, that and the other bad thing, let us do whatever we know to be for the good of all. Let us direct all our thoughts not towards what is to be eliminated, but towards the goal to be reached; not towards avoiding being defeated, but towards gaining the victory. Let us forget our evils, and our evils will forget us. Most of all, let us forget how we may become better, and holier, and wiser—and let us think of how we may become the better able to help and teach others. "Forgetfulness of the *personal* self and sincere altruism are the first and indispensable requisites" for all those who would fight out the field. Dwelling on the noble, the ignoble will die a natural death.

GROWTH FROM LIFE TO LIFE

Question: Will a person in his next incarnation express what he has assimilated?

Answer: No one can express what he has not assimilated; that is,—has made a basis for action. But the question should be amended so as to read "Individual" instead of "Person." The "personality" is in any one life but a temporary aspect and action of the Individuality, and differs in each life, in the environments and in such changes as have been brought about in previous existences—in character, disposition and understanding; these may produce in the next incarnation a change of social relation, mental capacity, nature of body, physical environment, and even of sex. The Personality does not re-incarnate; the Individuality at each re-birth projects a new personality, the qualities and tendencies of which are drawn from the sum-total of all past lives—not only the last one. All the past experience is within and behind each personality and can be reached and realized, yet may remain entirely latent or partially so, according to a more or less intensive conception of personality as a thing in itself, and of physical existence as the only reality.—*R. C.*

SCIENCE AND THE SECRET DOCTRINE

XXXVII

THE Law of Analogy, properly understood, said Madame Blavatsky, is the infallible key to the operations of Nature, macrocosmic or microcosmic.

The skeptic may well point out, first, that a false analogy is as deadly a weapon of intellectual suicide as is known to man; second, that the method of analogy is a good means of getting out of an indefinite amount of hard work and hard thinking. To the truth of which much pseudo-"Theosophical" literature bears witness. From such methods of "analogy," one would imagine the Solar System to be a sort of macrocosmic metaphysical Sunday School, duly supplied with an orderly corps of pious teachers, presided over by a Superintendent called the "Logos"—whatever that word may mean in the weird minds of those who construct such systems. And most patently, the whole Christian picture is an analogical projection into the sky of the typical medieval image of a petty royal court. Analogy itself, therefore, must be subjected to exactly the same practical tests as reason; it must fit all the known pertinent facts. And infallibly, if either analogy or reason are used for constructing pictures of the unknown, they must be devoid of personal feeling, or the pictures constructed will be tinted with anthropomorphism—which curses present-day science itself to a greater degree than suspected.

It is interesting to note that in the realms of analogy, science is now paralleling Theosophy in exactly the same manner as in the category of reason. Namely, it is discovering by mechanical and mathematical means the facts set forth in Theosophy as the spiritual, metaphysical, and physical discoveries made by the sages of old time, which in turn are deducible in principle from the Three Fundamental Propositions. "As above, so below," is forcing itself irresistibly upon science; the like construction of each wheel within a wheel of the universe is becoming patent.

Some of these analogies are set forth by Dr. Robert K. Aitken, of Lick Observatory.[1] The moon revolves about the earth; the earth about the sun; the sun about some unknown center—as set forth by H. P. B. in 1888. So far, nothing new. But Dr. Aitken goes on to say that the *galaxy itself,* our universe of stars, is also moving at an undetermined speed. Thus, not only does the Solar

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[1] *The Week's Science,* May 23, 1932.

System move about the "Central Spiritual Sun," which lies at present in black obscuration, but that "Sun" itself moves about a greater Center—and so on and on and on. To the Theosophist, to whom every physical configuration is *symbolic* of something metaphysical, which is its pattern and progenitor, this structure of wheels within wheels must have its *vital,* its mental, its spiritual correlates. What do we mean? Why, simply that if the earth depends for its motion upon the sun, it must also depend upon it for its life—which no biologist or astronomer will deny. But why stop there? Theosophy teaches in the most positive terms that the sun itself depends upon its nameless Primary for its own forces. Once science grasps this idea, it may find a happy release from the hopeless cul-de-sac in which it finds itself regarding the origin of solar power.

As recently as within the last year, orthodox astronomy has recognized a great *structural* analogy. Drs. Putnam and Slipher, of Lowell University,[2] show that the relations between the sizes and distances of sun and planets bear the most striking resemblance to the same relations between the giant planets and their own families. The addition of the new ninth planet, they say, makes the resemblance still more remarkable. "Method here," they conclude, "is unmistakable." Dr. Benjamin Boss, of Dudley Observatory,[3] presents these wheels within wheels in a new and strange guise. The cosmos, he says, is made up of magnetic circles surrounded by larger magnetic circles, each highly charged. Behind all these is an all-penetrating radiation which causes the pulse of the universe to beat in its own particular rhythm, creating and destroying the stars and constellations. Except for the rather Copernican figure of the "circles," the picture is almost a true one of Fohatic correlations.

Any true set of analogies must have a binding *nexus,* a thread of *identity* running throughout. This identity on the purely physical side seems to have been found by one Dr. Mills, of the University of South Carolina, *in the speed of light.*[4]

Einstein's work revealed some startling characteristics of that factor. Dr. Mills states that it is a basic, not only in the relativity equations, but many other scientific constants. "It does not seem possible," he says naively, "that any merely accidental agreement could produce these relationships."

Together with the analogistic Theosophic picture of the Universe, travels the *organismic* understanding. Both taken together

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[2] *Scientific Monthly*, Jan., 1932.
[3] *New York Times*, Sept. 6, 1930.
[4] *Science News-Letter*, April 9, 1932.

mean, first, that all the phenomena of the universe take place through organized bodies or objects; second, these bodies are all organized upon certain root-patterns; third, their action is that of *living substances*. This leads to the apparent absurdity, for instance, of saying that the earth and a man are both built on the same plan; that both are equally living. Apparent absurdity; but when stripped of particularities, reduced to principles of action and construction, and particularly when denuded of anthropomorphic images, the statement is the exact truth on any plane; demonstrable on the physical.

A living body is an aggregate of matter held apart from the rest by difference of state due to cohesive affinities; earth and man are both that. Both are subject to attrition of their matter, constant losses being replaced by ingressions from elsewhere. Both are composed, not of morphic and meaningless masses of matter, but of parts and shapes having definite functions. The stable functions of the Poles, both geographic and magnetic, are as vital to the earth as the harmonious relation between heart and brain is to man.

The matter of planetary *reproduction* need not here be dealt with; but let us examine that of *nourishment*. Here we are brought in touch with the increasing complexities of the magnetic system of the earth, daily being uncovered by scientific investigation, *pari passu* with those biological findings which reveal that the life of organized bodies like those of man depends upon an intricate biomagnetic and bio-electric system. It is in fact now known that each individual cell of a living body is as magnetically polarized as the earth.

When science shall have discovered that the lives of the cells are dependent upon a polar interchange of magnetic and ionic forces between themselves, between themselves and greater reservoirs, as much as upon mere physical nourishment, the conclusion will be irresistible that the earth is a *gigantic cell*. Even the shape of a cell unconstrained, is globular also!

(Concluded in February)

STUDIES IN KARMA

XI

Atlanto-America—and the "Mash-Mak"

THE individual soldier on a field of battle knows nothing but noise, smoke, blood, dust, and confusion. His personal world is a chaos beyond unraveling for the time being. But the general on the hilltop beholds the working out of a plan to its inevitable conclusion; a plan in which each unknowing and seemingly lost element on the field below takes its place in a preordained mosaic. To those enmeshed in them, the gigantic ebb and flow of Karmic forces through history have always looked like pure chance, or the "will of God."

The life of present-day America looks to the individual emotionally involved therein like a confusion, not only of forces, but of new and incalculable forces. But the Theosophist has been handed a map of the stricken field. Wherever and whenever he finds a quiet spot to sit in the turmoil, usually atop the carcass of a fallen internal enemy, and concentrates attentively upon the bloodstained sheet, the confusion speedily resolves itself into the orderly fusion of unbalanced forces adjusting themselves; forces not new, but literally older than the hills; forces internal and external; forces good and evil, but all, all coming irresistibly to a head with the momentum of a million years of scattering and suppression.

Thus studying, he is able to orient himself on the field with some surety; ascertain the extent of his own success or non-success, and not infrequently to point out the objective to some comrade dazed, perhaps wounded, driven adrift by the chaotic turmoil. And year by year he can see the mighty mature features of Great Atlantis taking shape behind this international nursery of precocious but spoiled children called America.

The determined greed for power, mechanical and physical, which is a keynote of America, is peculiar to that land. Other races and other nations have been content with conquest, or with ease and luxury. Disdaining mastery over nations as a petty thing, the American stretches out for the unreachable, studies the unknowable, seeks the unattainable. An unbreakable faith in the ability of man to master every force in the physical world is at the bottom of American mechanical progress. But there is no effect without a cause. What is the cause of this faith? It is memory. It is memory of a conquest won and lost millions of years ago. This memory is

returning in due cyclic course, expressing itself as an inchoate urge, a formless longing, which could take rise in no officially historical experience of the race; and it communicates its fever to other nations. America, Atlantis reincarnate, is hell-bent to recover her lost glories. And in the midst of her passion for recovery, is exhibiting, so that he who runs may read, all the Karmic qualities which explain the loss of ancient power.

The world is in chaos, men are starving, the race facing vast social problems because of too much power fallen into universally unready hands. And scientists of high repute, considered the flower of the race, are working night and day to "liberate the power of the atom," for the "benefit of humanity."

The world is suffering the deadly effects—effects not to be outworn for generations—of a war fought with the scientific arts and devices of fifteen years ago. And all over the world men called patriots, men of science, are developing new arts and devices in an atmosphere more pregnant than ever with international fear and hatred; in a social environment where conscience has broken down; while every new mechanical device is turned to swell the profits of the rich and crush the poor. Every new power further enslaves the unfortunate to the fortunate; every new weapon arms the criminal against the honest man. And lovers of humanity seek to develop new powers for the benefit of the mighty; honest men build new weapons for the criminal! There is a note of madness in the race-mind indeed; it is as though the taste of power, the vision of personal fame and glory aroused in men a moral insanity destroying all discrimination.

It is inevitable that the nation should sooner or later come into its ancient heritage. It is to be seen in numerous Mahatmic letters, in the sayings of the *Secret Doctrine,* in all the writings of Blavatsky and Judge, that from the first it must be a touch-and-go race between the stirring of these buried memories and the arousal of that ancient spiritual wisdom which alone can enable mankind to cope with their effects.

It was no coincidence that the first American to seize the wand of practical power was contemporary with H. P. B., and had an indirect Karmic connection with her; that the discovery of "Keely's Force" was preceded by the most intensive and far-reaching campaign of spiritual education ever inaugurated by the Masters even in Theosophical history. The uprush of psychic phenomena in last century was but one of the symptoms of the new grasping for power.

H. P. B. stated that Keely's discovery was several thousand, rather several hundred thousand, years premature. More eloquent than her words was Karma; a Karma to be understood in all its significance only by those who have noted the infinite care with which Mahatmas avoid interference with the free will of the individual except in dire emergency. Some Karma blocked the use of Keely's Force. The inevitable consequence was disgrace and misery to Keely and his associates. So imposing had been the proofs that important investments had been made; and like a medium whose real powers fail, the group had recourse to the trickery which was mercilessly exposed by the Scientific American.

The wall between old memories and realization of old powers is very thin. How many times that wall has leaked, and been barely stopped during the intervening years—who knows? But again and again, under various guises, sometimes biological, sometimes mechanical, has the Power, the lost Atlantean "Mash-Mak," shown its face. Now as "Keely's Dynaspheric Force," now as the "Garabed" of Giragossian; again as "Abrams Electronic Treatment"; once more as the killing sound-wave of Drs. Gaines and Chambers; the German anti-magnetic ray; the weapon of Lester P. Barlow, allegedly just sold to Russia, and which resembles by description the incinerating phase of Keely's force; magnetic rays; sound-waves, "rays" and "forces" in endless variety. Some of these have been all too real, and humanity has stood—stands today—in deadly danger. Some have been mere dreams of the past giving rise to illusions, and sometimes frauds of the present.

Undoubtedly these "leaks," where real, have been *permitted;* for the Guard which keeps watch on the "Astral Light" never sleeps. But why permitted? All the forces of nature are dual in aspect; the greater the power for good, the greater the danger; the greater the potential ill, the greater the possible benefit. Thus always there must have been either possibility of beneficial use, or karmic right too strong to be interfered with. But always the transmitting medium has proven unfit. Keely, a well-meaning man, but knowing neither himself nor the powers he invoked; a babe in the woods in commercial matters, and a deadly peril when under the control of commercial-minded men: his name, in that strange borderland world between material science and the Occult, is Legion. Giragossian, well-meaning also, but victim to a combination of war-madness and commercialism, laying his offering on the knees of Mars. Gaines and Chambers, so far having found no practical application except the humble one of sterilizing milk. Abrams, a

healer, a lover of humanity, but having his spiritual perceptions inhibited, seeing darkly as through a red glass; and his discovery, fortunately never mechanized, dribbling itself away through relatively innocuous channels, slipping mysteriously through the hands of its users. And others upon others, each presenting the most imposing proofs, each when put to final test crumbling, or having the interest of mankind mysteriously damped, diverted.

Each time the wand of power has proven to be the wand of madness in unready hands. Powers intended to be used in secrecy and silence have been blazoned to the skies; powers whose very essence is poisoned by commercialism have been bought and sold on prospectuses; powers deadly except in select and almost impossibly rare hands, have been sold to every man who came with a price; powers unsafe except in the hands of men without vanity and without lust of power have fallen into the hands of men easily made mad, deaf, dumb, and blind, by the vision of themselves as saviors of humanity; by that peculiarly deadly combination of vanity and altruism which has destroyed many a Theosophist immune from all other forms of temptation.

The "Guardian Wall," which shields humanity from "other and far greater evils (than yet experienced)" is no myth or poetic fiction; and Theosophists who know it realize all too well what those "evils" might be as they behold the child-like scientist playing at the Cosmic switchboard. Sooner or later, perhaps, must Atlantis, arriving at its majority in the new incarnation, learn by bitter Karma the power of these things; the leaks will open wider, and remain open longer, than before. Fortunate the Theosophist wise enough to behold cause and effect!

YOUTH-COMPANIONS' FORUM

IF *there is no God, why do people go to church?*

Church-goers might be divided into three classes: (1) those who sincerely believe in a personal Deity and go to church for the purpose of worship; (2) those who have outgrown the idea of a personal God yet feel that organized religion may still be of service to the world, and (3) those who attend church as a matter of form. Basically, the cause of all church-going is a distortion of the religious instinct, which, when truly understood, might be expressed as the devotional aspect of the Wisdom-Religion. In the hands of priestcraft, this innate desire for Self-Knowledge becomes diverted into emotional channels, and we have blind belief taking the place of devotion illuminated by reason. The universal belief in a deity of some sort, no matter how garbled the conception, comes from knowledge impacted in the imperishable center of man's nature—the knowledge that there is a Divinity within man. What greater punishment could befall mankind than that of seeking everywhere without that which lies only within? It is thus that we pay for wilful blindness in the past, groping in the dark until the light of Theosophy becomes evident to the Seeker.

Do Theosophists pray to Masters as Christians do to their God?

Emphatically, no. Theosophists *invoke* the God within, that they may become like unto Masters. Christians pray to an imagined God without, that he may have mercy on them in their erring ways. A consideration of the third fundamental makes the reason for this difference clear. First, it teaches that nothing is achieved except through self-initiated effort. This fact at once places prayer in a class with idle hopes and mumbled longings, of no possible value to the evolving soul because it asks for the intervention of an outside force. Second, the true God is the Divine Spark within, so that although one's prayer might be from the best of motives, it would certainly fall on deaf ears. So much for the reasons why the Theosophist does not pray. What he does strive to do is call upon that divine power which is the possession of all human beings alike —the Spiritual Will—arouse it so that his duties may be performed to the utmost of his ability. This is the invocation which has been degraded into prayer by the creeds of organized religion. Supplicatory prayer is an avowed denial of the Deity within.

Why is the motive more important that the act?

At first glance it might seem that the act is more important than the motive. If a man kills his neighbor, surely that is a more im-

portant bit of business than merely wishing him under the sod! And take the other side of the story—the desire and execution of a noble deed. One's neighbor is in danger. Surely a *desire* to help him is not enough! Must one not actually lay down his own business and plunge into the fight? This is the objective way of viewing the matter, a way which regards only the field of action. But actions have no separate existence. They do not float in space; they are rooted in the earth, in man's heart, in his life's desire. Motive is not mere intention, for the earth or "hell" is deluged with such intentions. Motive is the spring of action regardless of intention. If a man desires to help his kin but finally decides to spend his resources on himself, his weak "intention" is altruistic while his actual motive is selfish. So in finding the true cause of our actions let us not look at our romantic halos but at our hearts. There is usually some central motive in that heart which dominates the actions of an entire life. Motive in this sense is not secondary. It is a fundamental expression of the self.

The elder brothers of humanity have said "Look within." That is the only way of getting a bird's-eye view of one's life. That is the only way to root out elements of narrow-mindedness—for evil is narrow-mindedness—and steer the course of one's life. The *Gita* says that we should not let the motive of action be in the desired result but in the significance or social aspect of the action itself. This is a command to do away with narrow-mindedness, the personal basis of action. Action instead of being reflexive becomes universal, and likewise the motive is put on the universal plane.

What is the meaning of "Love thine enemies," are we to be "soft" and allow others to override us?

"Love thine enemies; do good unto them that hate you." Now in what sense do our enemies hate us, and why are we their enemies? We are seldom hated on account of ourselves as a whole. It is usually some quality or idiosyncrasy which arouses the ire of others, particularly that quality or idiosyncrasy which conflicts with another person's qualities or idiosyncrasies. We are bent on having cheese with our pie when some diet faddist makes sarcastic remarks about indigestible combinations. Such remarks may spoil an otherwise perfect evening. Or take the case of a family about to be visited by some neurotic relative. Our "hatred" is not justifiable in either case. And really, is there any complete hatred, body and soul? Even consuming hatreds—of which there are numerous examples—would not bear close examination. The human heart, even the human personality, is by no means a simple thing. The trouble

with all of us is that we are continually identifying ourselves with trifles or fatuous idealizations. We might just as well "hate" a fellow for his crooked nose as his sour disposition: for the disposition is no more the man than the ugly face. Or take our mad American pursuit of money and position. Are we made of money or position? No, but we are continually lacking the knowledge of what we want.

Now what is love? especially the "loving of enemies." Love of enemies is the love of man. Love is a deep-seated appreciation of all that is fundamental in character and experience, and from such love come loving deeds. For all that, are we to become "soft" or "overridden?" Decidedly not. Our true selves are not soft, for they understand both the soft and the hard. Our true selves are made up of wisdom. Yet should it be necessary, the situation being tested by wisdom, there can be found in the true self a remarkable capacity for being firm. Likewise with the quality of softness. There are certain circumstances in which it is necessary to yield.

Perhaps the terms "wisdom" and "true self" are a bit abstruse. But our true selves are abstruse, and this is not sentimental romancing. "Study the hearts of men," is not superficial commandment. Neither is wisdom a silly idea. It is always partly with us and a great distance ahead. It might be said that while we grow in wisdom we grow into the Self of each and all.

CHURCH FATHERS INITIATED

The teachings were, at least, partially known to several of the Fathers of the Church. It is maintained, on purely historical grounds, that Origen, Synesius, and even Clemens Alexandrinus, had been themselves initiated into the mysteries before adding to the Neo-Platonism of the Alexandrian school, that of the Gnostics, under the Christian veil. More than this, some of the doctrines of the Secret schools—though by no means all—were preserved in the Vatican, and have since become part and parcel of the mysteries, in the shape of disfigured additions made to the original Christian programme by the Latin Church. Such is the now materialised dogma of the Immaculate Conception. This accounts for the great persecutions set on foot by the Roman Catholic Church against Occultism, Masonry, and *heterodox* mysticism generally. —*S.D. I, p. xliv.*

STUDIES IN THE OCEAN OF THEOSOPHY

III

SINCE Life is a unity, the true teaching regarding Life is a synthesis. Whatever applies to the universal is applicable to the particular. What is true of the greatest is true of the least, in degree. "As was taught of old, the little worlds and the great are copies of the whole, and the minutest insect as well as the most highly developed being are *replicas* in little or in great of the vast inclusive original." For the Western student, accustomed to the analytical or splitting-off method, by which each phase of existence is viewed as separate and different from the rest, this unitary conception is difficult to grasp. It takes time and patience for him to firmly establish in his mind the infinite multiplicity of the One in the many; to view the Universe as the microcosm expanded; the microcosm as the macrocosm in small. It amounts to a mental revolution, to perceive the basic unity of all things and a moral revolution to discern the fact of Universal Brotherhood thus implied. For, just as the tiniest point reflecting the sun becomes itself a miniature sun, a center of radiating light, so does each least center of consciousness radiate the creative intelligence of All-Self.

Sevenfold is the inherent scheme of manifestation—this in general and in particular, in infinite range of septenary gradation, down to the finest divisions of matter; the only difference anywhere being that of degree, not of kind. There is nothing but Life; and Life is undivided. All is Consciousness, expressing innate intelligence, cycle within cycle. Each system of worlds, like the mechanism of a clock, wheels through its self-destined course in perfect order and relationship among its own constituent units and with other systems throughout boundless space.

Accordingly, while the "teachings of Theosophy deal for the present chiefly with our earth," Theosophy's "purview extends to all the worlds, since no part of the manifested universe is outside the single body of laws which operate upon us." The primordial seven-fold divisions of all universes "may be laid down roughly as: The Absolute, Spirit, Mind, Matter, Will, Akasa or Æther, and Life. In place of 'the Absolute' we can use the word Space. For Space is that which ever is, and in which all manifestation must take place."

In endeavoring to reduce these highly metaphyscial divisions to terms of consciousness, they might be considered as follows: Space

as the *potentiality* of consciousness, the fathomless, unmanifested depth of the power to perceive resident in every being; spirit as the *potency* of consciousness, or the power to perceive itself; mind as the *intelligence* of consciousness; ;matter as its *substance aspect,* or eternal vehicle; will as its *energy,* active expression of the eternal ceaseless motion forever pulsing throughout boundless space, whether there be worlds or none; and Life as the *movement* of consciousness under the intelligent direction of will—creative, preservative, destructive, and regenerative action. The life-light streaming downward "through the stairway of the seven worlds" constructs those worlds, energizes, preserves, and destroys them—to again build new stairways on higher spirals at the dawn of other days.

"As to the Absolute we can do no more than say that IT IS. Our knowledge begins with differentiation, and all manifested objects, beings, or powers are only differentiations of the Great Unknown." The matter mentioned in the seven-fold classification and which forms the material base for all differentiation is that "Primordial Matter" symbolized in the Secret Doctrine as the "Ever Invisible Robes" of the "Eternal Parent," who, having "Slumbered Once Again for Seven Eternities," feels desire arise for new Self-expression. Then, from potentiality, potency is produced; matter is stimulated to self-formation; mind, containing "the plan of the Cosmos," becomes active; akasa, impressed with the record of previous evolutions, breathes forth into objectivity; and the life-forces resume their cyclic task of universe building—all of which but pictures the awakening of the desire and will of beings seeking further experience and education through the fulfillment of natural duty. Never does the pulse of beinghood cease throughout the long night of non-manifestation when the receding of the "Great Breath" has caused all to "disappear into the original source."

"This is the waking and the sleeping of the Great Being: the Day and the Night of Brahma; the prototype of our waking days and sleeping nights as men, of our disappearance from the scene at the end of one little human life, and our return again to take up the unfinished work in another life, in a new day." Correspondence, as indicated, shows the unborn child as *potential* man, with heartbeat, but no breathing, sense-action, or awareness. With the indrawn breath at birth human *potency* dawns. The form, of *matter,* properly nourished, provides means for the functioning of *mind.* At seven years, the *will*-being is on the scene.

Again, consider our daily awakening: in sleep, thought is not

acting on this plane; the resting form, low of pulse, shallow of breath, is but a *potential* man of affairs; with the first stir of awakening, however, he becomes a *potency*. The body responds to the influx of life-force; the mind becomes active, taking up the thread of yesterday and planning for the new day. With this coordination of spirit, mind, and matter, the will becomes focussed; and the man arises to pour his energies into the tasks awaiting him. Thus in the "jog-trot of daily existence," each morning finds Humanity rewriting the great epic of manifestation in its primal seven-fold divisions: "Space, Spirit, Mind, Matter, Will, Akasa or Æther, and Life" are omnipresent, not afar off or theoretical. They can be traced, by analogy and correspondence, in every motion of consciousness. They form the underlying basis for all thought, feeling, and action, from the least of human efforts to the mightiest issues of cosmic evolution.

Seven Planes In Nature

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore; or to fathom the ultimate nature and essence of those grains, palpable and visible on the palm of the naturalist, how can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds? These changeless and eternal molecules—far thicker in space than the grains on the ocean shore—may differ in their constitution along the line of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start in attempting to decide the age of our planet or the origin of the solar system, astronomers, geologists, and physicists are drifting with each new hypothesis farther and farther away from the shores of fact into the fathomless depths of speculative ontology.—*S.D., I,* 150.

THE ANCIENT FAITH

BETWEEN blind and reasoned faith, between faith on authority and faith in one's spiritual intuition, there is a very great difference; one is human credulity and superstition, the other human insight and instinct. Faith based on spiritual knowledge is a power of the immortal soul; it is the intuitional feeling "that is true," hence, a genuine conviction, an understanding, a direct perception of the realities underlying things. It must follow necessarily that the greater the sweep and depth of such vision, the mightier the power of that faith. So it is that Theosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self, and teaches that this omnipotence comes from the kinship of man's spirit with the Universal Soul.

An intuitional feeling as to the truth of these principles steadily grows in the widespread attempt to fathom the meanings of archaeological discoveries and investigations, due no doubt to the very impetus given by the Theosophical movement. That this was clearly foreseen is shown by just such statements as these:

> The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin. . . (*Isis Unveiled*, I, 38; in 1877).

The evidences accumulate enormously year by year, though as yet their real significance is all too often missed. But even a few

glimpses into the vistas of the past with something of an understanding appreciation of their bearing on the problems of the present and the brightness of the possible future, cannot fail to be worth while. They show that all through the rise and fall of races, civilizations, families and individuals there has persisted the movement of an ancient faith based on some undying knowledge that sustained the hearts of the peoples in whom it dwelled. That was and is Theosophy.

It is not impossible that these evidences of past achievements were left deliberately for the benefit of those who should come back again. Clearly it has been indicated that of special interest in this regard is the future of America in view of its ancient, forgotten and mysterious history, and its intimate connection with old Egypt, India and Atlantis:

> . . . the Egyptian souls who helped in planning the pyramid of Gizeh, who took part in the Egyptian government, theology, science, and civilization, departed from their old race, that race died out and the former Egyptians took up their work in the oncoming races of the West, especially in those which are now repeopling the American continents. When Egypt and India were younger there was constant intercourse between them. They both, in the opinion of the Theosophist, thought alike, but fate ruled that of the two the Hindus only should preserve the old ideas among a living people. (*Ocean of Theosophy*, 17-18).

Further, in regard to America's mysterious connection with Atlantis, a most fascinating statement made is this:

> . . . the cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads—the egos, as they call them—who were concerned so many ages since in developing and bringing it to its final lustre. In fact, we . . . , hearing of new discoveries and inventions every day, and dreaming of great advances in all arts and sciences, are the same individuals who inhabited bodies among the powerful and brilliant as well as wicked, Atlanteans, whose name is forever set immortal in the Atlantic Ocean. The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United States for it to rise upon.

> Of course, in order to be able to accept in any degree this theory, it is essential that one should believe in the twin Theosophical doctrines of Karma and Reincarnation. To me it seems quite plain. I can almost see the Atlanteans in these citizens of America, sleepy, and not well aware who they are, but yet full of the Atlantean ideas, which are only prevented from full and clear expression by the inherited bodily and mental environment which cramps and binds the mighty man within. This again is Nemesis-Karma that punishes us by means of these galling limitations, penning up our power and for the time frustrating our ambition. (Wm. Q. Judge in *Echoes from the Orient*, 20-21).

Let us now see in this regard what some investigations have revealed.

> In marked contrast with other lands, Egypt does far more for us than merely to preserve its ancient tomb buildings.
>
> Not vulgar and ostentatious magnificence but the tempered richness of refined art formed the daily environment of these great emperors of the East in the fourteenth century before Christ along the Nile. The splendor of Nineveh and Babylon now begins to seem but a rough foil, setting off the refined culture of a higher civilization at Egyptian Thebes which could boast such craftsmen as this royal furniture (from the tomb of Tutenkhamon) was revealing.
>
> The place was described as: . . . a treasure house of sumptuous works of art from the earliest age of spiritual emancipation in the career of man.[1]

Though not the *earliest* of such ages, there must necessarily have been relatively such an age in old Egypt in the long succession of such ages from aeons past. But let us continue the contrasts:

> To compare ancient Egypt, or the Valley of the Kings, and all they have bequeathed to us, brought to light from time to time by excavation, with material discovery, such as steam, electricity and the like, through other scientific channels, would be ridiculous. But archæological investigation shows us that such discoveries as the harnessing of those powers to our uses are the only real advantage, other than the science of medicine, that modern civilization may claim over that of the Ancients. . .
>
> . . . Yet if once we have acquired the power to admire and understand their art we do not for the most part entertain this sense of esthetic progress. We may do so perhaps in minor details, but hardly any sensible person could ever

[1] *Some Experiences in the Tomb of Tutenkhamon* by James Henry Breasted, Alumni Pamphlets, No. 2, The University of Chicago.

> imagine that he has got beyond the essentials which the art of those ancients embodies. We cannot, with all our progress, get beyond those essentials . . . belonging as it does to its country, people and period, the best Egyptian art embodies refinement in every way. It embodies love of simplicity, patience in execution, and never descends to an unideal copy of nature.[2]

Sketches like these help in more truly comparing the past with the present and profiting from the lessons of both. Even benefit from the use of steam, electricity and the like has not been without its evils in proving more the death of art and beauty than otherwise; and as compared with that of the ancients, modern medicine, while it has gained much in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism. Indeed, we cannot get beyond the essentials, for "the essential *is* forever the same." It is these essentials, these basic principles of true science, religion, philosophy and art of life that is Theosophy.

Again, it is said:

> In these broad aspects, as in countless details, the tomb of Tutenkhamon, linked so closely with the great dreams of Ikhnaton, is re-creating for us moderns a vision of the world's earliest achievement of spiritual and artistic freedom.[3]

That there were earlier periods than these may be seen further on. But now, what may lie behind this renaissance? Let us consider a little what archaeologists themselves have said of their work:

> Lord Carnarvon's and Howard Carter's discovery of the tomb of Tutenkhamon has aroused an interest, not merely in this particular find, but in archæology generally, that to the excavator is almost embarrassing. . . He cannot even hammer in a nail without five continents knowing all about it by breakfast time next morning. It is, as I said, embarrassing and a little bewildering, and the excavator feels sometimes that he would like to know why the ordinary details of his daily work should suddenly have become of intense and absorbing interest to the world at large. Why is it? Whence has the ordinary every-day citizen derived this sudden enthusiasm for the funeral furniture of a long-dead Pharoah?[4]

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[2]*Explorations at the Tomb of Tutenkhamon* by Howard Carter; *Current History* Magazine, June, 1924.

[3]*Discoveries at the Tomb of Tutenkhamon*, by T. George Allen; *Current History* Magazine, June, 1924.

[4]Bulletin of the Metropolitan Museum of Art, New York, December, MCMXXIII; Work at the Tomb of Tutenkhamon; Page 5; Arthur C. Mace.

This was all but a very little while ago. As pointed out in the opening remarks and quotations, the evidences of old Egyptian souls coming back again throws some light on the connection between Egypt and America. And the interest aroused by the rational explanations of Theosophy in regard to these subjects has been either a conscious or unconscious impetus to investigation, even though in part among the old tombs rather than in a living, provable, recorded message as a guide. It remains yet to be realized more fully how Egypt derived its *knowledge* from old India and what is the true source of real knowledge.

Turning now to a consideration of ancient America, as depicted by some modern writers, we find such sayings as these:

> The Ancient Maya were great Mathematicians and Astronomers.
>
> Exquisite wood carvings, delicate modeling in stucco, ceramics, painting, weaving, and gorgeous mosaics made of brilliantly colored feathers were some of the other arts in which, so far as the native races of the New World are concerned, the Old Empire Maya acknowledged few equals and, with the possible exception of the Inca in the art of weaving, no superiors. And when one comes to a knowledge of the abstract sciences, such as arithmetic, chronolgy, and astronomy, they had few peers among their contemporaries, even in the Old World. . . .
>
> But the Maya Dark Ages were approaching. Art, architecture, and learning were soon to suffer a temporary eclipse —one, indeed, from which the first never fully recovered.[5]

This speaks well in its way of a fragment of ancient America, pointing to the existence of Ages of Light preceding the "Dark Ages" that were approaching, for the ancient teaching is that periods of mental and moral light and darkness succeed each other as day does night. Here again the connection between ancient America, Egypt and the far East of old times is brought out:

> The Pyramid of the Sun: San Juan Teotihuacan.
>
> On this pyramid the Chinese Minister to Mexico, in 1911, found an inscription which is common on the burial places of China.
>
> What Cheops is to Egypt, such is the Pyramid of the Sun to Mexico. Its base is about as large as that of Cheops, and it is 216 feet high. All we know of its origin is that it was built before the Toltecs occupied the Valley of Mexico. (That may have been a long way back indeed!) According

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[5] *Chichen Itza, An Ancient American Mecca,* etc.; *National Geographic* Magazine, January, 1925.

> to tradition, a splendid temple once crowned its summit, and contained a great monument to the sun made from a single block of porphyry. Excavations have revealed galleries and vaults like those of Cheops, and Señor Garcias Cubas, the eminent archæologist, says that a gallery in the companion pyramid, that of the moon, coincides exactly with the magnetic meridian.[6]

A most interesting article: "Will the Hieroglyphs of the Mayas be Deciphered?"[7] confirms these old relations in a most instructive way, especially when read from the point of view of the Theosophical explanation of symbols and their meaning in daily life. The writer says:

> Dr. Herman Walde-Waldegg, of the National Library of Colombia, . . . says that, after long years of arduous investigations and careful studies, he has succeeded . . . in deciphering the hieroglyphs of the Mistecas, neighbors of the Mayas, . . . he . . . says that the Mistecas' writings have a marked relation with the Chinese, the Japanese and the Sanscrit. . . He holds that the Chinese dragon and the feathered serpent of the prehistoric ruins of Mexico and of the American tropical region constitute the key that must establish in a definite way the analogy he has given.
>
> The feathered serpent of the famous Borgia manuscript that is found at present in the Vatican Library, incited Dr. Walde to the investigation of the problem from his point of view, and, later, he was placed in a position to continue his investigations. . .
>
> Dr. Walde tried to translate the meaning of the symbols, . . . and noting the frequency with which was repeated the feathered serpent and its resemblance to the dragon, he tried using the Sanscrit, the Chinese and the Japanese to decipher the hieroglyphs.
>
> The outcome came quickly. The feathered serpent is the great God Creator of the Mayas, originally called Kukulcán, a word composed of "Kukul," which in Maya means quetzal, and "Can," which means serpent in the same language. The Mistecas and Toltecas, who practised and perpetuated the Maya religion, literally translated the name of God, transforming it as "Quetzalcoatl" or Ketzalcoatl, Supreme Deity for many of the Indians. The first integral word of the name, Quetzal, symbolizes heaven by means of the bird, while the second, Coatl, is symbolical of the earth by means of the serpent. . .

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[6]Scenes in Mexico; *National Geographic Magazine*, June, 1914.
[7]From a translation of Spanish article in *Modern Mexico*, May, 1932.

> Applying the syllables of the key found in the dictionaries of the missionaries, Dr. Walde began to decipher the Borgia Manuscript and he noted with surprise that the same syllables are repeated several times He worked assiduously for many months, finding more than 100 syllables, of which he believes to be able to translate 84.
>
> By this method he succeeded in decomposing the name of Quetzalcoatl into six syllables in the following form KE-TZA-L-CO-A-TL and he continued until he was able to decipher the first part of the manuscript, which says:
>
> "When Quetzalcoatl, God and recompenser of humanity, came first to earth he taught ——"
>
> Dr. Walde holds that the phrase continues with the word sacrifice," for the symbol is an eagle drinking blood.

Here, a study of the fourth chapter of *The Bhagavad-Gita,* and the third and fourth chapters of *Notes on the Bhagavad-Gita* would help immensely in showing the significance of the reappearance of Avatars or Great Teachers, and the meaning of sacrifice. The article continues:

> Dr. Walde holds that the Mistecas' symbols will furnish him with starting points for deciphering the Maya hieroglyphs, with which he believes they have a close resemblance, inasmuch as he is almost sure that they have the same origin...
>
> The Mayas were the first people of America who reached a transcendental culture. According to its own traditions, they came from the North before the Christian Era and established themselves in Yucatan, a place where there still remain ruins of some of their magnificent buildings.

Theosophy tells us on the basis of universal and ancient tradition that the Incas "belonged at the beginning of the *fifth* Root-race to a dynasty of divine kings, such as those of Egypt, India and Chaldea" (*Theosophical Glossary,* 154) and traces all these back to Atlantean origins. Thus we find again and again that with the help of Great Teachers:

> Nature herself taught primal man to be a sun-worshipper, and man in his heart of hearts still follows the ancient teachings.[8]

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[8] *The Home of a Forgotten Race,* etc., by Edward H. Thompson; *The National Geographic Magazine,* June, 1914.

THE PSYCHOLOGY OF MEMORY

WESTERN psychology has nothing to offer on the subject of memory beyond empirical deductions. Its place, nature and essential property remain as much a mystery to our most learned teachers as to the youngest child. The professor catalogues various classes of the manifestations of this mental power, but knows not how to improve, discipline, control it. Yet in all men, the wise as well as the foolish, memory is at once the most used and the most unreliable department of the human mind.

Who has learned how to remember and to forget *at will?* Consciously to give our attention to any subject or object; to hold the mind thereon to the exclusion of all else; to dismiss the chosen object or subject from the field of mental vision—this would be true Psychology, mastery of the science of the mind or soul. One has but to compare the achievements of our modern students of the physicial sciences with the results submitted in the domain of mental phenomena to realize once and for all that our psychological evolution is still in its "paleolithic age." The medium, the psychic, the seer, the intoxicated or insane man, the delirious and hallucinated victims of fever or hypnotism, the religious ecstatic, the inventor, the genius in every field of human endeavor, present still more baffling problems than those of our every day exhibiton of psychological phenomena. Whether normal or abnormal, no one has anything but guess and surmise to offer in explanation; yet everyone recognizes intuitively that all these mysteries are and must be capable of solution or *resolution*—which is to say, subject to understanding and will.

Observation of the conduct of the so-called lower kingdoms, the animals, insects, members of the vegetable world, the various minerals, the chemical elements, the "forces of nature," in short, all the phenomena contacted by us in our physical waking existence —all should show us the presence of Mind in nature and in every object in space; finally, in Space itself, since everything that is, springs into being in space, exists in space, dissolves in space. Mind, or intelligence, then, may be seen to be co-extensive with space, once we have divorced from our own conceptions of reality the notion that space is empty while at the same time the container of all that was, is, or shall be.

This rational idea of Space will at once lead to the rational idea of Law. Savages as well as civilized men, babes as well as adults,

not to speak of members of the other Kingdoms in nature, must all have some kind of innate perception of Law, for they are all born under law, die under law, exist under law, and their every manifestation is witness to the universal prevalence of law within and without all things and beings. With the idea of Universal mind or intelligence replacing the lifeless notion of space, then the idea of Law as the re-action of that supreme because omnipresent intelligence at once drives out of the finite mind the notion that Law is either blind or unconscious.

These two simple and therefore absolutely primary perceptions or conceptions once grasped—and it is easily possible for anyone to entertain them—will once and for all clear the mind of its two great obscurations, the superstition in all religions, the materialism in all sciences. The one and the other spring from Memory and Imagination—or rather, from the devotion of these two spiritual senses to phenomena experienced, instead of their devotion to the Cause of all manifestations and of all experiences—the SELF in nature and the Self in man.

It is impossible to entertain at one and the same time the conception of spatial intelligence and the notion that any Being or Beings can be infinite and unconditioned. It is equally impossible to retain the notion that Matter and Energy can be the fontal source of that intelligence whose absolute supremacy we name Law. Intelligence, Matter, and Energy are seen to be the triune fundamental aspects, the basic principles of all existing things—of all manifestations of every kind, that in their collectivity we call Nature. This seen, any man can "begin at the beginning" and proceed to study Nature in all her ramifications, for he finds that "beginning" in himself, in his own intelligence, energy, and substance. This new conception of Self is capable of infinite expansion, for as soon as the man tries out this idea of Self he comes into immediate, conscious contact with the same Trinity in all directions. The *Unity of all in Nature, in its ultimate Essence* becomes for him the One Reality. There is no longer anything in Nature alien, separate, isolated, therefore not to be understood.

The hope of the race lies now, as it always has and will, in those rare hearts and minds which study nature and man from the viewpoint of their common kinship. They are constitutionally incapable of thinking of Self as part from Nature, of Nature as apart from Self. These are the true Theosophists in every country and of every race. They are the worshippers of the God *in absconditu* which "is hidden in the hearts of all." For such as these Mr. Judge

recorded once again the message of all the sages: "Through the spreading of the idea of Universal Brotherhood, the truth in all things may be ascertained. The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth."

So used are we all to the terms of religion and science, and to their claims and dogmas, that we unconsciously accept and employ them as "sacramental phrases" whose validity is never questioned, never inquired into by their votaries. Yet what are both religion and science but mysticism and occultism as understood and applied by human beings? And is it not deadly true that these representatives of our "highest progress in the practice of magic" have turned to dust and ashes in the mouth of our generation as in all former experiments with the same kind of magic and its fruits? It is not that our efforts are either wrong or vain: effort is inevitable to every being, and what is inevitable cannot be either futile or wicked, unless we are prepared to regard Nature itself as dishonest and soulless.

After presenting and discussing the three fundamental propositions of the Magic practiced by the Masters of Wisdom, H. P. Blavatsky affirms in her *Secret Doctrine:*

> "Once that the reader has gained a clear comprehension of them and realised the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven."

Do our religion and our science, whatever these may spell to us, throw any but a false light on our problems of life? The woes of our civilization and of every man among us make unmistakable negative answer. We have to have and to hold another attitude and another motive in the exercise of our powers if we are not to repeat the mischiefs of our own past practice of magic, instead of repairing them. Those mischiefs, and the tendency to repeat them, are due to *memory*.

"Nature" never forgets, never remembers, never pardons or punishes anyone or anything; Nature is never born and never dies. Nature neither creates, preserves, destroys or regenerates; is neither good nor bad. Anyone can see all this at the merest glance of introspection, yet all constantly ignore this patent fact, and so we attribute to "God," or "Law" or "Chance," to "Good" or "Evil," all those serial consequences to Self of our own Spiritual, Mental, and Physical actions which we have performed and for-

gotten *for the time being*. But are they forgotten in Truth, that is to say, *in eternity?* Has Self no other state of being than the human; no other estate than our present possessions? Our daily round gives the lie to these assumptions; the fact that events do occur in sequence, or "under law," gives the universal key to the mysteries of our individual existence, themselves part and parcel of the Mystery of nature. Let us listen once more to the wisdom of H.P.B. and her Masters on this, which she calls the greatest problem of philosophy—the *physical and substantial nature of Life:*

> "The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body. Because if—
>
> 'Life, like a dome of many-coloured glass,
> Stains the white radiance of Eternity'—
>
> yet it is itself part and parcel of that Eternity; for life alone can understand life."

Nature and man being alike fundamentally triune, it must follow that in both, Memory is constitutionally triple in its phases. We may call these phases the Spiritual or Monadic; the Intellectual or Psychic; and the Astral or truly Physical. Either of these phases may be active, in which case its opposite aspect is necessarily latent and the intervening one as necessarily more or less dormant, depending on the degree of self-concentration in the active arc of memory. The three states of consciousness known to us as waking, dreaming, and deep sleep, with all their variations from the normal, are all the product of Memory, with or without our volition as human beings. Awake, astral memory reigns in most men, modified only by sporadic efforts of the Will and *ordered* Thought and Feeling. Dreaming, as ordinarily experienced, is Astral memory pure and simple, unconstrained by either Will or Thought, which then becomes the *objective* universe to the Soul, the Perceiver; the same after death. Purely Intellectual or Psychic, let alone the Spiritual or Monadic states of memory are unknown to us in themselves, because of the activity of Astral memory both in the waking and dream states; yet they are constantly present. Instinct, Intiuition, "flashes of genius," the affinities for and repulsions toward this and that, this one or that; character, tendencies, impulses, foresight and "hindsight" resting upon no personal or physical basis—all these are evidences of psychic or spiritual memory, the memory of the Ego; *impersonal* as opposed to personal cognition.

ON THE LOOKOUT

"Moral Unpreparedness"

Sir Alfred Ewing, now 77 years of age, and one of the greatest of living engineers, has recently expressed his own views on the problem of our civilization. Sir Alfred is astonishingly little known to the popular mind for the simple reason that his whole life has been devoted to Science in the best sense of the term, and so has left him little room or ambition for self-glorification. Probably no living physicist has pursued a more useful career or is better known among his own class. Like Professor Soddy, the late Walter Rathenau, Mr. Morgan, now head of Antioch College, President Hoover, and many others who might be named, Sir Alfred Ewing's career has been a widely-varied one, and through all his activities he has retained the equilibrium of the observer, the student, the philosopher, and hence that of the benefactor of mankind.

Ours has been too often characterized as the "machine age" instead of being regarded for what it actually is—"an age of transition," as it was truly designated by H. P. Blavatsky. For long centuries humanity at large was utterly incredulous of man's capacity to manipulate the forces of nature, and hence was wholly credulous of a *deus ex machina*. Religion of any kind is seldom thought of as being literally a "machine age" in mind and morals, with God as chief engineer. Yet what else is the theological conception of nature and man? When, by natural reaction, men discovered for themselves that they, too, could "work miracles" more astonishing than any pope or priest or saint, it was inevitable that the boldest minds should become intoxicated, and that there should result the "age of materialism"—only another, an intellectual "machine age," in which man himself could exercise all the powers hitherto attributed to God, and with the same irresponsibility.

Parent of Materialism

Mediaevalism in religion was the natural parent of Materialism in science. Between these two contending currents of the race-mind, many of the foremost men in both science and religion have gained the mometary equilibrium of one caught in the ensuing maelstrom, and so, partly see what the Teachers of Theosophy have injected into the race-consciousness. But let us listen to Sir Alfred himself, in his address to the British Association for the Advancement of Science, of which he is now President.

"WHAT IS THE GOAL?"

"As an old exponent of applied mechanics, disillusioned with the sweeping pageant of discovery and invention, it is impossible not to ask, Whither does this tremendous procession tend? What, after all, is its goal? What is the probable influence on the human race?

"The engineers have dowered us with previously unpossessed and unimagined capacities and powers. Beyond question many of these gifts are benefits to man, making life fuller, wider, healthier, richer in comforts and interests and in such happiness as material things can promote. But we are acutely aware that the engineer's gifts have been and may be grievously abused. In some there is potential tragedy as well as present burden.

"Man was ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of nature has been put into his hands before he knows how to command himself."

WHAT THE MASTERS HAVE SAID

Sir Alfred sees hope only as the working scientists realize that mastery of nature without self-mastery is the road to ruin. He urges that only as the "common level" of humanity is raised can true progress be realized; that the common level can be raised only as each man raises his own. The "grand achievements" of modern science do but bring the thoughtful mind to the sense of frustration, of perplexity in endeavoring to find a solution for the common ills. This is the identical theme, and these are the identical conclusions of another great scientist as well as man of affairs, General Smuts, now President of the British Royal Association, whose presidential address has been noted in these pages. From these addresses the Theosophist will naturally turn to the reply made by one of the Masters to Mr. A. P. Sinnett who was at the time—1880—the most influential editor in India, a man of wide culture, wholly imbued with the idea that if only the Masters would assist and instruct modern science and scientists the Golden Age would supervene forthwith. The Master wrote:

HUMAN NATURE UNCHANGED

> "*It depends entirely upon the social and moral conditions of the people.* Human nature in general is the same now as it was a million years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of

things for new modes of life and thought; pride and stubborn resistance to Truth if it but upsets their previous notion of things—*such are the characteristics of your age*, and especially of the middle and lower classes. We know something of human nature, for the experience of long centuries —aye, ages—has taught us. And, we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush. The public safety is only ensured by our keeping secret the terrible weapons which might otherwise be used against it, and which become deadly in the hands of the wicked and the selfish. Occult science has its own methods of research as fixed and arbitrary as the methods of *its antithesis, physical science*, are in their way. *The mysteries never were, never can be, put within the reach of the general public, not, at least, until that longed-for day when our religious philosophy becomes universal.*"

"The Crossroads of Destiny"

So the *Literary Digest* of October 22, 1932 characterizes Christian missionary activities in the Far East, and goes on to say editorially respecting the findings of a two-years' survey by the Appraisal Commission of the Laymen's Foreign Missionary Inquiry that some of these findings

"Will startle, if not aggrieve, missionaries no less than complacent boards.

"The years have altered the scene; new forces come marching over the horizon; Christian tactics change.

"Christianity must no longer make quarrel with the other major religions of the East.

"It must make cause with them against a common foe—the materialism of which Marx, Lenin, and Russell are the arch-priests.

"It must no longer make appeal for heaven through fear of hell. It must promote heaven here on earth instead of deferring hope beyond the grave. . . .

"As a world religion, Christianity must dissociate itself from the culture and history of the West. What has the West done that it should be the teacher of mankind?

"Finally, the missionaries themselves, most of whom are of limited worth, must be raised to the standard set by the task. They must be loyal to the Cross rather than to a creed."

THE INQUIRY ITSELF

After this brief summary the *Digest* devotes more than a page to the nature of the inquiry, the five volumes of facts and conclusions, and the collateral questions incident to the main issues. It appears that the inquiry was sponsored by laymen of seven leading Protestant denominations, and that the Commission itself consists of fifteen leading churchmen with Dr. William E. Hocking, of Harvard University, as Chairman. Drolly enough, the Commission finds first that its undertaking is in peril from lack of support—falling subscriptions and indifference to the "salvation of the heathen." Frankly enough, the Commission justifies this by stating

> "There is no ground for a renewed appeal for the support, much less for the enlargement, of these missions in their present form and on their present basis."

This, after fifteen hundred years of crusading in the present form and from the present basis would, one would think, both show that the Churches need to learn rather than to teach—and that they are somewhat backward pupils in the school of life. The reasons for changing "tactics" are, however, as utilitarian, not to say opportunist, as those alleged by politicians and reformers of every ilk in their appeals. Religious politics makes as strange bedfellows as ever exist in political aggregations. "Because," says the *Digest* summary, "of the growing hostility to all religion, the task of Christianity is not to argue with Islam, Hinduism, or Buddhism, but with materialism, secularism, naturalism," and goes on to quote the findings direct:

> "It is no longer, Which prophet? or Which book? It is whether any prophet, book, revelation, rite, church, is to be trusted. It is clearly not the duty of the Christian missionary to attack the non-Christian stems of religion. It is his primary duty to present his conception of the true way of life and let it speak for itself."

THE OLD STORY

All this is an old, old story—as old as humanity itself. But it is still an unlearned lesson by sectarians, Christian or non-Christian, laymen as well as priests. Mankind, pulpit and lay, is and always has been, "incurably religious," but what it has vainly sought and as vainly seeks is Religion itself "pure and undefiled" by sects, however named, and this can never come about through religions which are themselves the very hot-bed in which are germinated all sub-divisions. Once, mankind was, in the words of H. P. Blavatsky's *Secret Doctrine,* "of *one* lip, and of *one* Religion." When that

day comes again we shall have a new Golden Age indeed. It can never come along the lines followed by any existing religions, or combination of them, any more than along the lines traced by modern science, modern economics, modern government, modern views of life and duty—because they all spring from one common basis, *human* notions versus Divine Wisdom.

Self Preservation

This is but to say that they all spring from the *self*-preservative basis, from a combination of spiritual ignorance and human selfishness. Men will compete for the "good things" of this life; they will fight for them among themselves and in parties against each other—whether we call those parties religions, governments, guilds or sects. Those who have waged war tooth and nail against each other will make peace, form alliances with hereditary foes, the moment their common self-interest is menaced by some new enemy to both. This is human, but it is *not* Divine nature or Knowledge, and until this is recognized and acted upon in far larger measure than is yet possible, there is room only for—hope. So one may hail all these sporadic and growing evidences of the leaven of the Theosophical Movement, and wish for them to multiply among sectarians of every description, "theosophical" included. Only in this way, from within outward, will men, personally of fine characters, come step by step to see both what is wrong in their own basis of effort for the amelioration of the common lot, and thence to search for the everlasting foundation of the Wisdom-Religion—the Theosophy of all time.

An English Bishop Speaks

It is informative, then, to turn in other sectarian directions for more indices. As most people know, the Church of England is a governmental institution, supported by taxes on all alike, not by the voluntary contributions of its own adherents. Lord William Cascoyne-Cecil, Bishop of Exeter, now in this country has been preaching and praying in St. Paul's and Trinity Episcopal churches in New York City, thus addressing his official unction to both God and Man. Among other remarks he said:

> "We would have had no war in 1914, if in Germany and in Russia and in France we had had idealists who did not believe in war. The practical man, who detains the idealist and says to him that he can never win the realization of his hopes, is the man who breaks nations and breaks hearts."

We cannot recall a single Dignitary of the Church of England who was idealist enough to risk his person or his dignity in 1914 to back up these words uttered in 1932. We can recall that every idealist who did speak in England then as the Bishop speaks now was either interned or imprisoned. And it is evident that after nearly twenty years the Bishop sees no contributory part in his own country for that dreadful holocaust. If a new war were to threaten tomorrow how many Church dignitaries in any land, any more than statesmen or politicians, would be idealist enough to "risk his life, his liberty, and his sacred honor" in the interests of peace?

"TEARS, IDLE TEARS"

My Lord Bishop, now an aged prelate, besought his listeners to stop listening to

> "armchair politicians, who assure us that war is part of evolution, and that world peace is just a visionary dream. . . .
>
> "Patriotism is a fine thing, but there is a higher call than that. Love is always beautiful, but most beautiful as it embraces the largest unit. We have reached beyond love of home and family to love of country—a great step. We must reach beyond even this to love of humanity. Europe could not achieve this highest step in love and unselfishness. And as a result ten millions lie dead or maimed, and ten times ten millions are weeping."

Not one in ten thousand could be found the world around but would echo and applaud the good Bishop's declarations—but where are the men to be found who will live for them, fight for them, die for them in what they hold dear? No man can doubt the personal character and sincerity of the Bishop, any more than the sincerity and high character of countless others who feel and talk as he does, but one and all they labor under the same delusion as their listeners. They are committed to sectarian loyalty, influences, objectives, lay or clerical, and so continually essay to cure the world's woes by the same means that produced them.

What are all the leading men so circumstanced doing to *educate* mankind so that when the time of tension comes *popular opinion* will be unmistakably against the very evils so feelingly painted in retrospect and in prospect? The truth is, and always has been, that "good intentions," noble "sentiments" are worse than worthless: they educate no one; they but feed and stimulate the emotions

which, when the opportune moment comes, can be as easily aroused to hate as to love, to destructive as to creative pitch. Without knowledge and without sacrifice for the education and amelioration of the mind and circumstances of the populace, the leaders of mankind do but conduct the masses from the maelstrom of war to the maelstrom of peace.

An Editor Speaks

In recent years the *Los Angeles Times* has been more and more responsive to the civic responsibility of a great newspaper, emulating in this respect the modulus and policy of the *New York Times*. The success of these two publications, even in the sense of "success" now so well-nigh universal, has been so marked, that much in the way of justifiable hopes may be entertained that an era of mental and moral sanity will replace the sordid ideals of recent decades. Alongside Bishop Cascoyne-Cecil's efforts may be placed this editorial which appeared in the *Times* of October 11, 1931:

> "This period through which the world is struggling is more than an economic crisis. . . .
>
> "Humanity itself is on trial. The civilization which we have evolved is undergoing the supreme test.
>
> "If there is such a thing as brotherhood among men, now is the time to show it.
>
> "Drunk with wealth, we have strayed a long way from the fundamental and eternal truth. We have been living in a house stuck upon golden stilts. And it has crashed. . . .
>
> "We speak of breaking the Law and Commandments. You can't break them; but they break you. 'Love one another' is more than an admonition to light the path of virtue. It is the statement of an eternal principle upon which all law, all philosophy, all business, all ethics, all civilization rests. . . .
>
> "During these money-glutted years we have tried each to go our own way alone. Years of greed and money-lust have ended with this terrible lesson: that wealth evaporates and leaves men stark and with naked hearts.
>
> "It is for us to see that this terrible rebuke has not been in vain. For us to see that we rebuild the fallen structure on the rock of brotherhood. . . .
>
> "Out of this period of readjustment we can regain our souls. It can be a better world because of this period of hunger and sorrow."

"WHEN DOCTORS DISAGREE"

The Masonic publication, *The New Age,* Washington, D.C., contains in its issue for August, 1932, the following item:

"INTERESTING POLL"

> "A dispatch from Chicago states that questionnaires on vivisection were sent out to all members of the American Medical Association. They were asked to declare whether they were opposed to vivisection or whether they thought the practice of animal experimentation was really justified by results.
>
> "Of the doctors replying, 374 said they were unqualifiedly opposed to vivisection, and 864 more, although endorsing vivisection in theory, said they doubted its practical value. In other words, 34 per cent of the 3,632 regular physicians questioned were not in favor of the practice. This information was issued by the National Anti-Vivisection Society."

If to the foregoing were added the very large number of licensed homeopathic physicians, osteopaths, chiropractics, but a very small number of whom take any stock in vivisection, it will be easily seen that medical as well as public judgment against vivisection is steadily mounting. Next in interest and importance would be a census of doctors on the subject of vaccines and serums, taken under conditions that would favor an honest expression of opinion. Here is something the esteemed *Literary Digest* would find more useful and just as good advertising for itself as its presidential polls.

"IS SCIENCE TURNING TOWARD RELIGION?"

With these words of editorial introduction the *New York Times Magazine* of October 9, 1932, gives an interview with Sir Arthur Eddington, who discusses at length recent physical theories of the constitution of matter and the construction of the universe. He contrasts present-day, up-to-the-minute scientific speculations with the materialism and "determinism" of the scientists of the two preceding generations. Whatever the instability of ever-shifting scientific theories, and whatever the public worship of these Authorities as the veritable last word, it is refreshing and heartening to know that these very authorities themselves are under no illusions as to the value of their own "working hypotheses." They neither believe in them nor submit them to the credulous public as having in them anything of the infallibility which the theologians perforce have to claim for their respective "revelations." We can quote but a few salient sentences:

"In the first place we must relate man to the universe. . . . Perhaps we are not the only race that knows the mystery of consciousness. . . .

"Science is an attempt to set in order the facts of experience. But there is something that comes before experience. Before we build a science we must ask of its facts and theories: Are they true? If we go right back to the beginning we must recognize that there is something in the world to which it matters intensely that beliefs shall be true. . . .

"Yet we are typical custodians of certain qualities or illusions that make a great difference in the significance of things.

Purpose and Chaos

"We display purpose in a world of chaos. When we ask what is the truth about ourselves, remember that it is we who do the asking. This is highly important. . . .

"The physical universe boils down to a skeleton scheme of symbols. It is impossible to deal with the whole fact. But no one believes that what is omitted has no existence. The skeleton of symbols cries out to be filled. But it cries out in vain to physics. Physical science has no way of clothing the skeleton or filling it out. It cannot give us the whole truth. We must go back to consciousness—the only place to which we can turn. There we find other stirrings, other revelations. Are these true or false? We can answer only according to our conviction. Reasoning fails us altogether. . . .

"What does it all mean? We cannot answer in terms of leaping electrons, tensors or mathematical equations. So when we seek the meaning in consciousness we find that it is about a spirit, within which truth has its shrine. These stirrings of consciousness are greater than our individual personalities. Religion presents this side of experience as a matter of everyday life. We have to grasp it in the form of familiar recognition and not as a series of abstract scientific statements. If God is part of everyday life it does no harm to think and speak of him unscientifically, whatever the philosophic critics may say."

Personal or Impersonal "God"?

According to the *Times*' interviewer, Waldemar Kaempfert, Sir Arthur "will not be pinned down as to his conception of God. He

admits that God may be 'a Person,' but refuses to say whether He has any objective existence." Thus:

> "Subjective and objective—what do we mean by the terms? The distinction is not as sharp as it once was. Every theory of the universe is subjective, for all its efforts to be objective. Newton's laws of gravitation were supposed to be very objective until Einstein came along. And "relativity" is just as subjective as any theory that preceded it. In fact, a relativistic universe is so subjective, by which I mean so abstract, that only a mathematical symbol could live in it! In the quantum theory, with its leaping electrons in atoms, we are frankly subjective. Probably all natural laws are subjective. . . . How much more difficult it is to sift out the subjective when we come to the problem of God and a self-knowing consciousness.

MIND AND MATTER

> "We cannot say that the atom has a will of its own, but there is this resemblance between the brain and the atom: there is nothing in the physical world to predetermine what either will do. . . . I believe that the mind has the power to affect groups of atoms and even to tamper with the odds on atomic behaviour. This might be interpreted to mean that mind controls matter. I prefer to say that the mind has power to set aside statistical laws that hold good in inorganic matter. The course of the world is not predetermined by physical laws. It may be altered by the uncaused volitions of human beings. . . . Our minds are not merely registering predetermined thoughts and decisions. Our purposes, our volitions are genuine. . . .

EDDINGTON'S RELIGIOUS VIEWS

The interviewer notes: "Eddington's views have been quoted in hundreds of pulpits. Yet he has not much use for religious creeds." Asked if he did not think it possible to establish a "scientific religion," the interviewer records that "the suggestion grated on him," and he replied: "I think that a scientific religion is as objectionable as a mechanical model of a brain, an atom or a universe. Models are a hindrance to the apprehension of truth behind the visible world. So are scientific religions."

Prof. Eddington comes of Quaker stock, as did Thomas Paine and many other free minds in the various fields of human interest and inquiry. That he is a mystic as well as a great modern scientist is evident from the interview from which we have quoted.

"Cheating?"

Miss Marian Castle severely criticises the agnostic attitude of the modern parent—incidentally giving some involuntary but encouraging light on the manner in which dogmatic religion is breaking down of its own weight:

> A lot of mothers are cheats.
>
> When it comes to the biological facts of life they may be glib enough in explaining things to the young questioner.
>
> But when it comes to religion they are shy, just as the Victorian mother was when anything "indelicate" came up in the conversation.
>
> Some things they just can't believe. Doubtless there is a Supreme Being, but—well, why not wait and let the children decide such controversial matters for themselves when they are old enough to reason.
>
> "In other words," writes Marian Castle, who brings religion-shy mothers to task in an article in *The Woman's Journal* (New York), "why not wait and let them bump up against sorrow and fear and life and death, with no other preparation than stark biological facts and cold moral precepts?" (*Literary Digest*, August 15, 1931).

Cheaters and Cheated

Possibly it does not occur to Miss Castle that a mother who, to gain some dubious moral end, teaches her children things in which she herself does not and cannot believe, is the worst kind of cheat in her own right. Or that it is the *mental attitude* of parents which bends the sprouting twig, rather than their lip teaching. Miss Castle then goes on with a neat little lesson in Protestant jesuitry:

> "I've been very careful," a mother said to the writer, "never to let the children go to Sunday-school where they could pick up a lot of Hebrew myths and Old Testament ideology. I've been so afraid that they might form a literal image in their minds of God as an old man with a long beard, sitting on a golden throne."
>
> Then she chuckled over how she had explained Santa Claus to her children as symbolizing the spirit of Christmas.
>
> "If, when they were old enough, you could make the transference in their minds from the actual long-bearded God to the idea of the spirit of life?"

Unfortunately, however, the "transfer" is never really made in either case. Many a child who no longer holds to the carnal reality of a whiskered Kris Kringle, nevertheless carries embalmed in his

personal, family, and business attitudes, the "Santa Claus Idea," *i. e.*, getting something for nothing. Many a man has junked the clay-footed image of Jehovah, but labors for life under the burning and enduring curse which it symbolizes; that curse of reliance upon mythical forces beyond man's creation or control which is the potent incubus of civilization these long years after that civilization has discarded the ecclesiastic forms in its heart.

AN APPROACH TO TRUTH

Nevertheless from Miss Castle's curious moral mixture can be extracted bits of true perception:

> You may think you believe in nothing. But you are wrong. You believe in something, even if it's only the selfish advantages to be obtained from leading "the good life."
>
> If that's what you believe, teach it to your child.
>
> If you believe that evolution did not stop with Adam and Eve and a Biblical book of Genesis, but that it continues even to-day: and if you believe, as do many great scientists, that this same evolution is not hit-and-miss, but is, instead, an orthogenetic process directed toward a definite end, then you are granting that some intelligence is directing it.
>
> This intelligence is God. Teach your child so. Don't cheat.
>
> If you believe, with all civilized mankind, that the character of a just, intelligent, altruistic human being—and not the body of a prize-fighter—is the peak of man's development, then you believe that spiritual qualities are supreme. Granting that all matter is indestructible, then of course the body of the prize-fighter, in its final elements, is indestructible.
>
> Pondering these things, if you find it impossible to believe that the infinitely precious spirit of man should be less permanent than the components of his body—then you are conceding the imperishability of the spirit. This is immortality. Teach your child so. Don't cheat.

But so long as the "intelligence" directing the "orthogeneti process" is not recognized as that of man, Divine as well as human so long of course will the "supreme intelligence" be placed beyon Man's powers of development. And while this is done, that In telligence may just as well sport the classic gray beard.